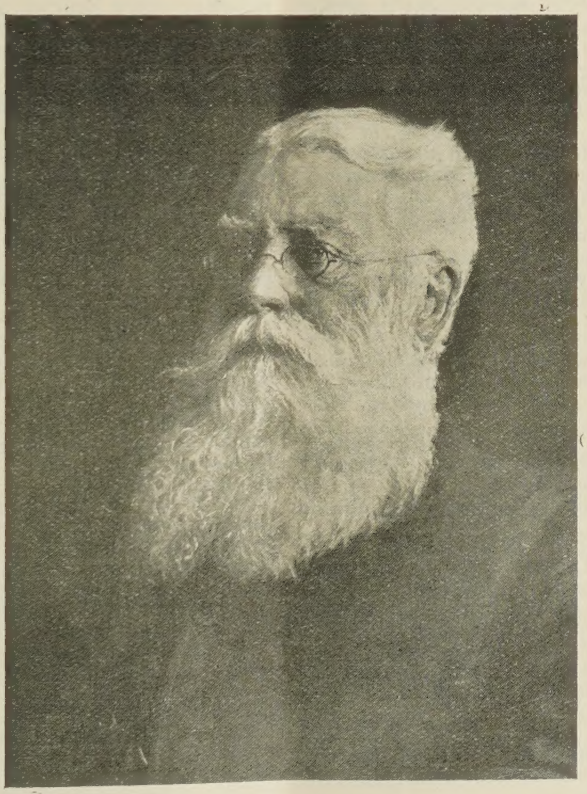
UNITARIAN MONTHLY

An Organ for the propagation of the Doctrine of Unity in Religion, Theology, Philosophy and Society.

No. 244 (Vol. XXI.)—1. JANUARY, 1924. ONE PENNY.



Rev. JAMES EDWIN ODGERS, M.A., D.D.
(see page 4).

Notes and News.

"One God, one law, one element,
And one far-off divine event,
To which the whole creation moves!"
—Tennyson.

THE UNITARIAN MONTHLY.
An Organ for the propagation of
THE DOCTRINE OF UNITY
In Religion, Theology, Philosophy and Society.

All comunications to the Editor, 4, Ashton Grove, South Shore, Blackpool.

Contributors' copy should be sent in NOT LATER THAN the second Monday in the month.

A VERY HAPPY NEW YEAR to all our readers! —and may there be a brighter time for the peace of all mankind throughout 1924!

England lost a broadminded preacher in the death of Rev. Dr. John Clifford in November. He had much sympathy with Unitarian ideas, and on occasions expressed his indebtedness to them.

A movement is on foot in Dundee to make a public presentation to the Rev. Henry Williamson in appreciation of his many public services. For a man of fourscore years he is wonderfully active.

At a successful Conference of the Northern Sunday School Federation at Bolton Rev. A. H. Biggs addressed the meeting on "The Romance of the Sunday School," followed by a helpful discussion.

A Rally of the South London Unitarian Churches was held at Croydon in November, at which there was a discussion on "The Religious Outlook," introduced by Rev. J. Hipperson.

The Mayor of Southport attended his own Church (Unitarian) officially on November 11th, when Rev. E. H. Pickering, M.A., Mayor's Chaplain, gave a "striking" address.

The Mayor of Mossley and members of the Borough Council attended our Stamford Road Chapel, when there was a congregation of 800, and Rev. E. Glyn-Evans' appeal for local charities realised over £26.

A very neat booklet of "Wayside Pulpit" sayings has been published for the Chapel Lane Chapel, Bradford, by Rev. A. Cobden Smith.

A Bazaar at the Upper Chapel, Sheffield, realised £1,013.

Alderman F. Pickles, Mayor of Todmorden, is a member of the Unitarian Church, and attended his Church with Council members and officials on Mayor's Sunday, when the Church was fully packed with people, and large numbers were unable to get in. Rev. W. C. Hall, M.A., was the preacher.

Pembroke Chapel, Liverpool, formerly Baptist, has become a "Community Church" under Rev. J. Vint. Laughland.

The London District Unitarian Society, at its Autumnal Meeting, has approved of the scheme for amalgamating with the London and South-Eastern Provincial Assembly.

The Ross Street Unitarian Church, Glasgow, has had a considerable revival under its present minister Rev. Richard Lee, M.A., 50 members having been added recently.

Sir D. R. Llewellyn, a South Wales Unitarian, has promised £28,000 towards the cost of new science wings of the University College, Cardiff.

The Annual Meeting, Unitarian Home Missionary College, Manchester, was held November 28th, when it was reported that the new Library had cost £2,400, and that Mr. Geo. Thomas, J.P., had given a further gift of 400 guineas to the Library Endowment Fund.

A Unitarian Bazaar at Blackley, Manchester, realised £185.

One hundred years ago, December 8th, 1823, Robert Collyer was born, the Yorkshire Methodist blacksmith, who became the eminent Unitarian preacher in Chicago and New York, U.S.A.

The Dover Unitarians have had their 280th Chapel Anniversary, when the minister, Rev. J. Yeomans, preached to good attendances, November 25th.

The Sale of Work for the Gainsborough Unitarians on November 28th realised £50.

At our Wood Green Church, London, the Sale of Work produced £200, December 1st.

The Bazaar at Hinckley Great Meeting raised £700.

Unitarians elected to Parliament include: Sir John Brunner, Mr. Hugh Rathbone, Mr. C. Sydney Jones, Mr. P. M. Oliver, Messrs. Austin and Neville Chamberlain, Major W. P. Colfox, Col. John Ward, Col. Joshiah Wedgwood, Mr. Pethick Lawrence, and Mr. R. M. Montgomery.

At Blackpool, December 2nd, Rev. H. Bodell Smith addressed a Baptist Adult Class, explaining Unitarianism by request. A few years ago a Baptist minister voted against the admission of Unitarians to the Ministers' Fraternal.

The Longsight Unitarian Bazaar realised £550, and that at Pendleton £1,339.

A Mid-Cheshire Rally of Unitarian Churches was held at Hale, December 8th.

The Unitarian Mayor of Dukinfield, Alderman Bown, J.P., is appointed for the third time. He attended the Old Chapel on Mayor's Sunday.

The Mayor of Mansfield attended at his chapel, the Old Meeting House (Unitarian), on Mayor's Sunday, when there was a large congregation in his honour.

A packed church of eager listeners attended the opening of a new organ by the Newark Unitarians, November 22nd.

The Annual Sale of Work at Padiham, December 8th and 10th, realised £265.

The 68th Anniversary of the Adelaide Unitarian Church, Australia, was celebrated on October 21st.

Other Sales of Work recorded are: Blackburn Unitarians, December 13th, realised £39; Horsham, same date, £23; Ilford, December 8th, £120; Lewes, December 12th, £38; Kilburn, £40; Plymouth, December 12th, £23.

Mr. E. R. Fyson, a well-known Unitarian in the London district, and 25 years editor of the South Essex "Recorders," of which "The Ilford Recorder" is chief, received a fine personal tribute to his character and many public services at the Ilford Town Hall on December 10th, and a presentation of a handsomely bound address with a cheque for £177.

Mr. J. L. Paton, High Master of the Manchester Grammar School, has published in the "British Weekly," an interesting appreciation of Mr. P. M. Oliver, O.B.E., the new M.P. for Blackley, Manchester, who is a member of the Altrincham Unitarian Church. He is described as the lightest man elected to the House of Commons, but every ounce of him "brain and backbone."

Rev. B. C. Constable, on concluding his four months' charge of Unity Church, Gateshead, was presented with an edition of Frazer's "Golden Bough," and his work was highly appreciated.

Large congregations have attended a series of sermons on Ibsen's "Peer Gynt" by Rev. E. Glyn-Evans at our Mossley Church.

This enlargement of the "Unitarian Monthly" to 16 pages may only be a special number if increase of circulation and help of advertisements are not sufficient to warrant the extra cost. A slight revision of terms for monthly parcels is also rendered necessary.

RING IN THE NEW YEAR.

Ring out, wild bells, to the wild sky,
The flying cloud, the frosty light;
The year is dying in the night,
Ring out, wild bells, and let him die.

Ring out the old, ring in the new;
Ring happy bells across the snow;
The year is going, let him go;
Ring out the false, ring in the true.

Ring out the grief that saps the mind,
For those that here we see no more;
Ring out the feud of rich and poor,
Ring in redress for all mankind.

Ring out a slowly dying cause,
And ancient forms of party strife;
Ring in the nobler modes of life,
With sweeter manners, purer laws.

Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.

Ring out old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old;
Ring in the thousand years of peace.

—Tennyson.

A MINISTER'S NEW YEAR MESSAGE.

What we make it.—Emerson wisely has it that "only fools believe in luck; wise men believe in cause and effect." Wishing each other a Happy New Year does credit to our cordiality and kindly feeling; but the wishing cuts no ice. More is needed than that. The happiness of the coming year is very largely in our own hands. Unexpected good or ill may come our way; but, for the most part, reaping is the result of sowing. What we usually call good luck does not always bring happiness, neither need so-called bad luck mean misery. Ultimately, good or ill is what we make it. Many have regretted the day that saw them suddenly enriched; many have lived to bless the day that saw them down and out. So very much depends on the way we receive what comes, and so much more depends on how we govern our lives. So it is with the New Year. It is not something entirely independent and outside of us. Rather is it what we are. It will be a Happy New Year, if we make it so. And we shall make it so, if we cherish happy thoughts, speak happy words, do happy things. To make others happy is one of the best and surest ways of finding happiness for ourselves. To seek happiness for itself is about the most certain way to miss it altogether. A shrewd observer recently said it took two men to make a brother. So with happiness. Live for self alone, strive for self alone, spend on self alone, and real joy is made impossible. Be generous, friendly, helpful, sympathetic, and, though the plums in the cake of life may go to others, you shall be rich in joy, and 1924, shall be for you a Happy New Year. H.F.S.

SACRED AND SECULAR.

WHAT is truly sacred and what secular, what holy or unholy? The apostle discovered that there is nothing common or unclean of itself. A temple is a sacred building only because of the use that is made of it. The Bible is regarded as a holy book because it is very largely concerned with the pursuit of holiness. The office of a priest or minister is sacred because he is set apart specially for the teaching of holiness.

Because of its special use the Sabbath or the Sunday is a holy day. Any other day is as holy if used for holy ends. It is the use that gives a holy character or quality to anything. What church can be more sacred than a family home associated with the tenderest affections and the highest kind of life? What vocation is more holy than a mother's loving care for her child? Is the minister preaching a sermon or offering a public prayer, engaged in a holier task?

The most sacred thing is the human soul. For that the body is provided as its instrument and dwelling-place as a means to its development and welfare. All material things are but means to the development of character, the perfecting of the spirit and soul of man. If used to that end they are sacred though they be called secular. When all things are made to contribute to the holiest purpose, the promotion of the noblest soul life, then all are sacred because of the use made of them. This is true of every function of the body, and of every so-called secular duty. Used as means to the promotion of perfect spiritual life nothing is commonplace and everything takes on a holy character. The Apostle Paul said that the body is the temple of God, and the modern poet, Whitman, that the body is as sacred as the soul.

This view of life does not make any sacred thing less sacred, but it elevates the commonplace duty into a nobler relation, lifts all things to a higher level, and gives to them the spiritual significance for which they are divinely intended. Thus it is that in the true life of the human spirit nothing is common or unclean.

Rev. James Edwin Odgers, M.A., D.D.

Rev. James Edwin Odgers, M.A., D.D., was born at Plymouth in 1843, and is the eldest son of the late Rev. W. J. Odgers, whose parents had been Cornish Wesleyans, but became Unitarian. They were expelled publicly from the Wesleyan connexion because they renounced the doctrine of Eternal Torments. The Unitarian Missionary, Rev. Richard Wright, visited Cornwall at that time and gave them information as to Unitarian Christianity. Dr. Odgers was educated for the ministry at Manchester New College, 1859-65; was B.A. (Lond.), 1862; M.A., 1865; went to the University of Zurich, 1867; was Hibbert Scholar and Fellow, 1864-68; and Fellow of University College, London. He was made D.D. of Tufts, U.S.A., 1901. His ministerial charges have been: Assistant Minister, Renshaw Street, Liverpool, 1865-6; Minister at Kendal, 1868; Bridgwater, 1869-78; Toxteth Park, Liverpool, 1878-82; Altrincham, 1882-93. From 1878 to 1884 he was Theological Tutor at the Unitarian Home Missionary Board (now College), Manchester, and was Principal in succession to the Rev. William Gaskell, M.A., 1884-91; was Hibbert Lecturer in Ecclesiastical History at Manchester College, Oxford, 1894-96; and Tutor at the same College, 1907-13. He was always greatly loved by his college students, and his personal influence has been powerful for the best interests of the Unitarian denomination. His good wife was Miss E. Hill, of London, whom he married in 1869. Quite recently he published his "Memorials of a Ministry," of which a review notice appeared in this magazine, which volume was the gift of his brothers, Dr. Blake Odgers and Rev. J. Collins Odgers, and of his own sons and daughters in celebration of his 80th birthday, April 14th, 1923. Age has brought upon him almost complete blindness, and consequently the manuscripts for that book had to be read over to him for their selection. He received an address of congratulation on that birthday signed by 78 of his old students, who are permanently grateful for all that he has done for them. The wish of his many friends is that in his retirement and advancing years he may be blessed with those inward satisfactions which are the natural result of such life and labour as have been his.

The Ends of the Church.

By the Rev. WILLIAM C. HALL, M.A.

1.—TRUTH.

IT will be good for us to consider what ends the Church as a whole and every Church should keep in view, and the things it should endeavour to establish. Its great end is the worship of God, but in this are comprehended many things. Every Church professes to stand for some truth which it represents either as final or as contributory to the making of the final truth. It says: "Here is the truth in its final form," or "Here is a truth so being formed as to become in its development the absolute truth." It is either dogmatic or, as we say, progressive.

The Church that believes that any truth has been given it in complete revelation will naturally be dogmatic; but the Church that believes that God has yet more light and truth to break forth from His word keeps its mind open to the development of every truth it teaches. Teaching the Fatherhood of God it will think out the implications of that doctrine and be ready for its extensions. Nor will it tie itself down to definitions of God. According to my ideas of personality, I believe God to be personal, not, however, "a person" in any interpretation of the terms of the orthodox creed, but personality itself, the ultimate cause and base of all personality. I expect no Church to define the fact, but the Church to which I belong must be able to develop the idea.

For truth, which is the interpretation of facts, there must be freedom. Churches in their dogmas have been regarded as the repositories of truth; and that is one of the erroneous conceptions that have checked the progress of religion. Truth, like most things, can only be preserved in the free air, and therein only can it grow. The Church encourages the truth when it promotes free thinking. It dams religion wherever it sets the mind to the problems of earth and heaven, wherever it excites intelligence over matters of life and death. We need have no fear in inducing people to think freely on any religious proposition or question; they cannot think long without thinking reverently.

And so much we shall accept as sure if we realise that to-day the Church must be concerned with more than we think of as theological truth. All truth is God's truth, and none of it must the Church neglect. All truth must be loved, because any truth may throw all-important light on life. What truth the Church itself may discover may come down many ways of the world as well as through heavenly revelations. It is for the Church to love and teach whatever truth it sees.

The object of life is to be happy; the place to be happy is here; the time to be happy is now; the way to be happy is to make others happy.

—Robert Ingersoll.

The Unitarian Attitude.

MODERN Unitarianism can probably be best understood by a knowledge of its attitude to those things which most powerfully affect man's truest life.

One of its strongest characteristics is loyalty to TRUTH, tested and proved by experience and free enquiry. Hence the Unitarian opposition to FIXED creeds and authoritative dogmas because they limit the freedom of the mind to receive new light, and by imposition of permanent mental bondage prevent any readjustment of doctrine in accord with fresh knowledge. Out of this loyalty to truth arises the claim to bring all dogmas to the bar of reason, to examine them fearlessly so as to prove how far they agree with justice and reality, and to reject as false any creed that cannot stand this test.

Consequently loyalty to truth requires freedom of thought, liberty to seek more truth, to make full inquiry and examination, and to accept every new revelation from whatever source it may come. This claim for intellectual freedom in the concerns of religion is the same as the claim made by students in scientific and historical research. Without it no new discoveries would be possible. Even the enterprising man of business holds himself free to seek new ideas which will lead to industrial or commercial progress, lessen the labour of production or cost of distribution, and promote increase in man's command over the forces of nature. Indeed all improvement is by freedom of thought and inquiry; by that alone is the path of progress made possible in religion as in all things.

The Unitarian attitude to the results of scientific research is unreservedly sympathetic. And for this good reason: That all truth is God's truth. All real facts are directly or indirectly facts concerning God and His ways. All advances in knowledge must mean more knowledge of God and His laws.

This freedom of inquiry and loyalty to truth affects the Unitarian attitude towards the Bible. That grandest of all Scriptures makes no unreasonable claim upon man. It does not assume infallible authority. It says: "Prove all things; hold fast that which is good"; "believe not every spirit, but try the spirits whether they are of God"; "why even of yourselves judge ye not what is right?" Unitarians apply these injunctions to the contents of the Bible. They put its teachings to the test of proof. What is not in accord with ascertained facts they account for as being due to lack of knowledge on the part of the writer, as a record of opinion at the time it was written. In loyalty to truth they regard the Bible as a human book containing, along with all its grand and inspiring teaching, the natural errors and mistakes of its human and fallible authors. They say that every truth it contains is God's Word, and that all truth is His Word, whether in the Bible or anywhere. They consider that, judged on its merits as any other book may be judged, it comes out of the test as the noblest collection of religious literature that mankind possesses; that it is not man's master but his helper; that it was made by man and contains the highest expression of his religious sentiment.

Freedom is precious as A MEANS to the attainment of life in its fullest and highest sense. It is room to grow in, space for development. It is not an end in itself. It is precious as a means to the discovery of more truth about God, and the purpose of life; about man, his powers, possibilities, and destiny;—his relation to the universe and to society. There is more truth yet to be discovered concerning all things than has ever yet been made known. This free search after truth changes man's attitude towards God and towards his fellowmen. Thus it is that the Unitarian attitude towards God is different from that of the creed-bound orthodox. It is an attitude of trust and not of fear; of sure and certain faith, and not of misgiving and doubt; of reverence, worship and love, and not of dread. The attitude towards man and human nature is all the more noble—a belief in the essential goodness of human nature, in the divine possibilities of man, and in the ultimate attainment of perfection by every human soul, through the divine Fatherhood and human Brotherhood.

The attitude towards Religion is reasonable and natural. To the modern Unitarian RELIGION is RIGHTEOUSNESS towards God and man, for that includes everything—piety, worship, devotion, love, truth, justice, mercy, brotherhood, all are contained in the doing of what is right. By that all evil is cancelled, all problems solved, all antagonisms destroyed, all progress made possible, all hopes fulfilled, and the kingdom of heaven realised. Thus is it that Religion matters most of all, and that everything in life is ordained as means to that end.

PRECIOUS HUMAN NATURE.

"I must reverence human nature . . . I know its history, I shut my eyes on none of its weaknesses and crimes and despotisms. But I bless it for its kind affection, its strong and tender love, and honour it for its struggles against oppression, for its growth and progress under the weight of so many claims and prejudices, for its achievement in Science and Art, and still more for its examples of herioc and saintly virtue. These are the marks of a divine origin and the pledges of a celestial inheritance."—Channing.

Unitarian Worthies.

By Rev. ARTHUR W. FOX, M.A.

XXVIII.—THE EARL RUSSELL.

LORD John Russell was born August 18th, 1792, and died May 28th, 1878. He was the third son of the sixth Duke of Bedford. He was small of stature but great of soul, and proved himself to be one of the most upright and large-minded of English politicians. He was twice Prime Minister, and of so confident a nature that it was said of him " he would lead the House of Commons or take command of the Channel Fleet at a moment's notice." Early he had great sympathy with the disfranchised millions, and hated the method of returning members to Parliament largely by means of " pocket boroughs." Hence he soon found himself fighting by the side of Earl Grey for the first Reform Bill of 1832. There was no light conflict needed to secure this simple piece of plain justice. Some opposed it from an honest stupidity, others moved by self-interest. The King himself was strongly against it from the notion that it would be less easy to govern the country if more people had a voice in the selection of the Government. In 1832, however, the party of progress conquered, and it was found that the extension of the franchise gave greater security to the country, as has often been proved since. He was much interested in theology, and when absent for a considerable period from public life he both wrote and spoke his thoughts. When he was over eighty years of age in 1873 he was invited to lay the foundation stone of the Reverend Newman Hall's Chapel. Instantly protests flowed in from many sides, the strongest being found in the pages of that venerable Evangelical weekly, " The Record," which pointed out that he both rejected the doctrine of the Trinity and denied the deity of Jesus Christ. Though a strong and convinced Unitarian he was not bigoted, save perhaps against the " Church of Rome," the growth of which he viewed with strong disapproval. A cartoon in " Punch " not entirely truthfully portrayed him as a naughty boy who had chalked up " No Popery " on the door of the English Church and run away. Lord John never ran away from any conviction of his, though he might have to do battle with heavy odds. He received an earldom in 1861, and often took part in the debates of the Upper House. He was distinguished by his advocacy of a conciliatory policy towards Ireland, long before that became a plank of the Liberal Party.

Noted as he was as a politician, he had marked literary gifts. One of his best works is " An Essay on the British Constitution," which is written with great clearness and sanity. He also composed a biography of Lord William Russell, and published a valuable volume of " Essays and Sketches." His first wife died, and his second wife and his daughter identified themselves with the Unitarian congregation at Richmond. He was a powerful speaker of great moderation and force, who carried much weight in the counsels of his country. He was a true patriot of the highest order, neither bumptious nor a braggadocio. But the Radical wing of his party gradually left him behind, who had been the pioneer of many of their reforms. Towards the close of his life in 1872 he served as President of the Royal Historical Society, and contributed much wisdom to its sessions. He thus describes himself, " My capacity, I always felt, was inferior to that of the men who have attained in past times the foremost place in our Parliament, and in the councils of our Sovereign. I have committed many errors, and some of them gross blunders. But the generous people of England are always forbearing and forgiving to those statesmen who have the good of their country at heart." With this modest confession the " Dictionary of National Biography " rounds off its deeply interesting account of his life ; nor could there easily have been found a more fitting close.

" Memorable Unitarians," p. 435. " Dictionary of National Biography."

RELIGION AND SCIENCE.

To those who believe that God is the Source of truth as well as of goodness there can be no truth which is not Divine, there can be no falsehood which is Divine. There can be no opposition between Science and Religion, for Science must be a part of Religion. Whatever laws of Nature Science ascertains and proves are also the Laws of God. If any doctrine of religion is in conflict with an ascertained law of Science that doctrine cannot be true ; therefore it cannot be religious. It is no longer religious to believe it ; it is on the contrary, irreligious, for God is true and the Source of truth. If the statements in the sacred books of any religion are in antagonism with the proved doctrines of Science, those statements are erroneous : Held in good faith till Science has shown their error, they can no longer be held in good faith when Science has proved them false.

—Montefiore.

WHAT " UNITARIANISM" MEANS.

The terms Unitarian and Unitarianism originated historically in the conception of the unity or oneness of God. They express this conception in contradistinction to Trinitarian and Trinitarianism. In its wider and modern acceptance, Unitarianism also stands for all that is expressed in the idea of " Liberal Religion."

UNITARIANISM.

AS OTHERS SEE US.

Speaking of Unitarianism the late Right Hon. W. E. Gladstone, M.P., said: "We should not be hastily led by antagonism of opinion to estimate lightly the influence which a school, limited like this in numbers, may exercise on the future. For, if they are not rulers, they rule those who are. They belong to the class of thinkers and teachers, and it is from within this circle, always, and even in the large organisations, a narrow one, that go forth the influences which one by one form the minds of men, and in their aggregate determine the course of affairs, the fate of institutions, and the happiness of the race."

A notable sermon on "The Doctrine of the Trinity," showing considerable advance on the old "orthodox" conception, was delivered by Rev. H. B. Goodwin, in the Redruth Primitive Methodist Church some time ago, this being a sequel to a previous discourse on "The Development of the Idea of God." Mr. Goodwin began by remarking that all enlightened people now were monotheists, believers in one God; polytheism, the belief in many gods, belonging only to earlier undeveloped stages of human progress. Passing from the Old Testament pure monotheism, in the New Testament a second person was introduced in Christ, and a third in the Holy Spirit, and although these were the only personæ, or aspects, of God so far included in the church's dogmas, it was quite possible that God possessed many more aspects or persons than three. By the term God we meant the Force behind all phenomena, the great creative energy and will power which keeps the universe steadfast and sure. God, however, revealed himself in many ways. The doctrine of the Trinity should not be considered an essential to salvation, the doubt as to whether a Unitarian could be saved being unworthy of a true Christian. Men were not saved by opinions, but by faith and love sufficient to impel them to obey God. Salvation was not belief, but the Christ-life lived over again.

SOME GREAT UNITARIANS.

Each of the following was avowdedly Unitarian in belief, though some of them were not actually members of Unitarian churches:—

Ralph Waldo Emerson
James Martineau
Henry W. Longfellow
James Russell Lowell
Oliver Wendell Holmes
Julia Ward Howe
Florence Nightingale
W. E. Channing
Theodore Parker
Joseph Chamberlain
Stopford Brooke
Edward Everett Hale
Nathaniel Hawthorne
Mrs. Gaskell
Charles Dickens
Ex-President Taft

DEATHS.—Prof. J. Sulley; Mrs. Thomas Tolme, Hove, Sussex, Nov. 16th, 94; Mrs. de Zouche, Liverpool, Nov. 17th, 71; Miss Jessie L. Hind, Brighton, Nov. 18th; Mr. Wm. H. Shirley, St. Annes-on-Sea, Nov. 19th, 65; Mrs. J. H. Neville, Finchley, Nov. 20th; Mrs. Richard Patterson, Holywood, Belfast, Nov. 17th, 82; Mrs. Daniel Rees, St. Paul's Cray, Kent, Nov. 22nd, 79; Mr. Samuel Bell, Banbridge, Nov. 16th, 65; Miss Hepzibah Hopps, Worthing, Nov. 27th; Mrs. J. Channing Pollard, Lancaster, Nov. 29th; Mr. M. Servetus Lancaster, Blackpool, 76; Mr. D. D. Reid, Wood Green, London, interred Dec. 7th; Miss Antonia Almgill, Carlton, Blackpool, Dec. 17th, 76; Miss Fanny Lees Haworth, of Pendleton, at Shifnall, Dec. 13th; Mr. Irvie Mackie, Church Stretton, Dec. 14th, 73; Mrs. J. W. Smith, Wood Green, Dec. 13th; Mrs. Henry Sutcliffe, Sunderland, Nov. 29th, 82.

DEFINITIONS OF RELIGION.

Religion, if we follow the intention of human thought and human language in the use of the word, is ethics heightened, enkindled, and lit up with feeling; the passage from morality to religion is made when to morality is applied emotion."—Matthew Arnold.

Pure religion standeth not in wearing of a monk's cowl, but in righteousness, justice, and well doing."

—Latimer.

RESULTS OF FALSE RELIGIOUS IDEAS.

An extradordinary example of the inhumanity which may arise out of the mystical ideals of religion is provided us by the Blessed Angela of Foligno, who tells us—

"In that time and by God's will there died my mother, who was a great hindrance unto me in following the way of God; my husband died likewise, and in a short time there also died all my children. And because I had commenced to follow the aforesaid way and had prayed God that He would rid me of them, I had great consolation of their deaths, albeit I did also feel some grief." —Margaret Drummond, M.A.

MINISTERIAL CHANGES.—Miss Barbara Thomas, of Manchester, has become minister of our Cheltenham Church; Rev. Charles Roper, B.A., has resigned at Gateacre; Rev. Edward Parry has resigned at Tavistock; Rev. F. Woolley has resigned at Mexborough and accepted appointment to Christ Church (Unitarian), Nottingham.

Unitarian Free Church, South Shore Blackpool.

The South Shore Unitarian Free Church, Lytham Road, Blackpool, has had an eventful history in its comparatively short career. It originated in 1894 through the withdrawal of a few members from the North Shore Church during the ministry of the late Rev. William Binns, and its first congregations assembled in the Masonic Hall, Waterloo Road, in which room the services were held until the present church building in Lytham Road South was opened for worship in 1903. Up to 1900 the services were carried on as a lay church, a few of the members and other laymen sharing the work. At the close of 1899 Rev. H. Bodell Smith, who was then at Darlington, was secured as minister for one year, and during 1900 a Ladies' Sewing Society was established, a Building Fund started, a Sale of Work organised, clearing over £84, with an increase of School and of Church membership and Sunday congregations, and the minister secured £700 for the Building Fund. From 1901-12 the services were carried on by lay and ministerial supplies In 1903 the present church building was opened for worship in Lytham Road. Owing to some differences, a number of members seceded and formed a separate movement, holding services in the Masonic Hall, and establishing themselves later in a corrugated iron Assembly Room in another part of Waterloo Road, as the Waterloo Road Unitarian Church and Sunday School. In 1912 Rev. H. Bodell Smith was invited to become the minister a second time by the congregation at Lytham Road, which he accepted, and served the church for the three years 1912-15, and to the unanimous regret of his people he resigned to take charge of the new movement at Nelson. During the three years there was considerable activity, and by means of successful Sales of Work the debt on the church building was reduced considerably towards extinction. At the farewell meeting Mr. Smith received a generous presentation in acknowledgment of his services. He was succeeded by the Rev. B. C. Constable, 1915-19, during whose ministry the building debt was cleared off, and by the generosity of Mr. J. J. Bowles, who presented the congregation with an excellent pipe organ, and of Mr. F. Higham, who paid the cost of furnishing, the present organ was erected and the chancel fitted with choir stalls, and a pulpit in harmony therewith. Mr. Constable retired in 1919, to the regret of his church, and in 1920 Rev. Edward Morgan, B.A., accepted appointment and entered upon his ministry, which he carried on with much appreciation from his congregation up to that sudden illness which caused his death, May 21st last, at the age of 45 years. Towards the latter part of Mr. Morgan's ministry there had been growing sympathy between the Lytham Road and the Waterloo Road Churches. From 1908 to 1923 the Waterloo Road services were carried on by lay preachers of various denominations, with intervals of service by appointed ministers, including the late Rev. George Knight, succeeded by lay ministers, J. W. Tickle, H. Secker, and J. Mills. In 1922 this church applied to the N. and E. Lancashire Unitarian Mission for financial assistance towards the appointment of a settled minister. The Executive of the Mission advised amalgamation with the Lytham Road Church. This advice was

considered favourably, and after joint conference with the Lytham Road Committee the congregations of both churches agreed, and amalgamation was consummated by special services conducted at both churches, December 3rd, by Rev. H. Bodell Smith (in place of Rev. E. Morgan, who was then too ill), and by a united congregational soiree in Lytham Road Church. From that time on Mr. Morgan was minister of the united Church and Sunday School. He became very popular with the Waterloo Road members, teachers and scholars. He had the satisfaction of seeing the amalgamation completed with the united congregation working at Lytham Road in the best of feeling between the two sections now fused into one, and the flourishing Sunday School of over 100 scholars still carried on at Waterloo Road. Last month, December 9th, Rev. C. J. Street, M.A., LL.B., President of the National Conference, conducted the first anniversary services of the united church to good congregations, and at the special afternoon service conducted by Rev. H. Bodell Smith the church was filled by teachers and scholars from the school. There is a good church choir, with Mr. S. Sims as choirmaster. Mr. J. Cunliffe, the organist, who is also Church Treasurer, has been connected ever since 1900, and has been one of the most faithful mainstays of the church. Mr. J. Martin Taylor, who was Secretary for many years, and one of the original founders who came from the North Shore Church, passed away December 7th, 1915. Of the original families, the Pollards and Bracewells are still represented. With a growing residential neighbourhood of increasing importance and influence the prospect before the church is one of no little promise. What is needed for effective use of the opportunity is an energetic leader, looked for in the securing of a settled minister, which it is hoped will be realised as soon as possible.

God and the Universe.

God is related to the process and is in the process, but the process is not God. Perhaps the relationship may be compared to that which obtains between man's body and the personality which uses that body as the instrument of self-expression. I, the real person, am not the physical process which goes on in my body. I use the body for self-expression, and one might perhaps say that my personality is immanent in the body. On the other hand, there is much that goes on in the body for which I have no direct responsibility, and other things happen for which I have no responsibility whatever, either direct or indirect. Sometimes the physical processes which take place are quite the contrary of what I wish. At times they are the result of forces outside of myself over which I have no control. Again, my personality is greater than the tool, the body, and to a certain extent independent of it. My thoughts are greater than my tongue can express ; my faith and my love, imperfect as they are, are too deep to find perfect expression through a physical medium. So we may say, God is far from being directly responsible for all that happens in this universe. There is much that is contrary to His will which He is helpless to change because of the very laws of His own nature and of the universe which He has created. As far as we can see, He created the first simple form or forms of life with a principle of freedom inherent in them. He took the risks of creating a universe wherein, because of this inherent freedom, He should, like man His child, be under the necessity of working according to the principles of the life which He had established. God's freedom, in other words, is self-limited by that freedom (within limits) with which He has endowed the whole creation, and especially man. There is no such thing as goodness, as character, apart from will and choice.

—Robert Burde (in Chicago " Unity.")

THE PERSONALITY OF GOD.

Does anyone complain that this view seems to revive the old superstition of the personality of God? But the superstition lies not in thinking of the personal God, but rather a limited God like a great man on a throne. The personal God is an enlargement of vision. In the best sense the person is fulness of perfection. Can purpose exist where no person is? Can man alone be purposeful, but the universe be devoid of purpose? The whole world rather seems instinct with purpose, and purpose is personal.

—C. F. Dole, in Chicago " Unity."

OUR FAITH.

The religious freedom exercised by Unitarians has not prevented them from reaching a common agreement regarding the truths of religion. The following cardinal points represent the faith of Unitarianism the world over:—

The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
The Progress of all Mankind.
Onward and Upward for Ever.

Literature.

"The Significance of Life," by Ernest H. Champness, with introductions by John W. Graham, M.A., Principal of Dalton Hall, 2s. net., The Swarthmore Press, Ltd., 40, Museum Street, London, W.C. 1.

"Unitarian Year Book," 1923-1924, American Unitarian Association, 25, Beacon Street, Boston, Mass., U.S.A. No price given.

"Annual Report"—American Unitarian Association, 1923, same address.

Mr. Champness has issued by this book, to use his own words, "a fragment of my spiritual autobiography," in which he records "some of the logical steps by which" he "travelled the road which leads from a reverent Agnosticism to Theism." He presents it as "A Short Study in Theism," and as such it is sure to be helpful to those readers who are in need of help out of struggling doubt to something like certitude. By "The Significance of Life" our author evidently indicates its meaning. In the confusion of "The Mental Whirlpool" this is not easy to discover. Through a clear understanding of what man is, that he is a personality, a self which is a unity, a nearer approach towards the answer is attained. Agnosticism gives no adequate explanation. We are in a Universe. Is the Universe rational? Does it exhibit an order? Science proves an ordered Universe which implies a Creative Spirit. As part of the created Universe, man possesses reason, and the moral sense, and the sense of beauty. Finding so much in man it follows that the Creative Spirit we call God has those qualities which He has put into man—and that He "is not indifferent to our aspirations." This "Enfolding Spirit" is a power which helps and responds to real prayer. There is a "social significance" in the constitution of man and in the nature of God. In eight suggestive chapters Mr. Champness follows this line of thought, presenting the grounds of Theism and religion. The book is well printed. The style of the author is very readable, and we cordially recommend it.

The American Unitarian Year Book is packed with useful information concerning our denomination in the United States and Canada. The total list of Unitarian Churches is given as 440, of which 396 are reported as "active." There are 476 ministers. The Year Book is from July, 1923, to June, 1924.

The Annual Report of the American Unitarian Association for 1923 is for the fiscal year, May 1st, 1922, to April 30th, 1923. It contains reports from the President, Assistant Secretary, Treasurer; Minutes of the 98th Annual Meeting; reports of 13 different departments of the Association work; and some excellent photographs of churches and parsonages. We hope to make further reference to the contents of these annuals later.

The Unity of God. By Rev. C. W. Wendte.

As a Unitarian Christian, maintaining the absolute Unity and undivided essence of the God-head, the pure and simple humanity of Jesus, and that we dwell in a Deo-centric, not a Christo-centric universe. I believe that Monotheism is the fundamental principle of all true religion; that it furnishes a sufficient ground for religious philosophy and practice, is the soul of worship, the justification of moral endeavour, and leads to an all-embracing brotherhood. Officially connected as I am (1912) with a number of liberal religious associations in this and foreign countries, I have perhaps had unusual opportunities for becoming acquainted with present tendencies in the religious life of the world. This acquaintance emboldens me to state that so far as my observation extends the whole tendency of modern religious thought and seeking is towards a Monotheistic faith, pure and simple. Only recently in Paris a leader of the Modernist party in the Roman Catholic Church, an ecclesiastic of scholarship and character, said to me in conversation: "The religious future of France will be a form of Deism; in fact, Unitarianism."

Any impartial observer at all familiar with Protestant church life in this and other countries cannot fail to notice the same drift away from trinitarian philosophies of the of the God-head, and the exceptional exaltation of Jesus Christ as a Mediator between God and Man, towards the Divine Unity which underlies all true religion, as all true science, and the affirmation, as its natural sequence, of the simple humanity of Jesus, and the universal sonship of all men, the common offspring of one Heavenly Father. This surrender of metaphysical and mathematical conceptions of the Deity, and His sole historical incarnation in Jesus Christ, may be concealed and tempered for pedagogic or prudential reasons, but is so general and increasing, and so inevitable as a result of the critical, historical and philosophical science of our day, that we are justified in speaking of it as the central tendency of modern religious thought and life.

Recent study and observation of Oriental religions reveal the same movement towards Monotheism in its higher and purer forms, even among Buddhist, Confucianist, Tao-ist, and other systems of faith which have been thought wanting in Theistic conceptions.

We are warranted, then, in believing Monotheism to be the religious goal of mankind and the conditions of its moral and spiritual unity.

The Unitarian Women's League

By Miss E. JOHNSTONE.

A Neighbourhood Meeting of the League was held at Effra Road, Brixton, London, in November, when Miss E. Scott read a paper on work of the League in connection with Sunday Schools.

The Bristol Branch has organised a Sale of Work to raise money for the re-decorating of the Chapel interior of the Domestic Mission, and it had already raised funds for painting the exterior of the Mission premises, and for a new organ.

The Accrington Neighbourhood Branch held a meeting at Accrington, November 17th, when Miss D. Mills, of Newchurch, gave an address on "The Immortal Hour," and Mrs. Coleman, of Burnley, explained the work and aims of "Copec."

The Unitarian Laymen's League.

In November Dr. Gerard Smith gave a lecture on "Egypt under the Pharaohs," to the Brighton Chapter of the League.

At Chowbent, on December 2nd, the League Chapter had its "Laymen's League Sunday," when the services, morning and evening, were conducted by four of its members, the minister having the rare experience of sitting in the congregation.

At Belfast, under the auspices of the League Chapter, a crowded uinted service was held in the Ulster Hall, Sunday evening, December 9th, when there was a great rally of the Unitarians of the non-subscribing churches of the district.

Free Speech.

"Free Speech" means your right to say anything you think, without fear of interference by anybody. It means equally the right of the other fellow to speak his mind just as freely. It means that no man, however much you may dislike his ideas, should be punished for anything he says. However radical, blasphemous, or revolutionary his language, he must have the same right to express his bad ideas as you have to express your good ones!

What man is wise enough to set himself up as judge of what ideas are good and what bad? Every good idea we have now was once thought bad by the people in power. Our country was built on ideas that looked bad to the English rulers. The right of revolution and the right of free speech were two of those ideas. The religious freedom we enjoy was once thought a bad idea, and was won only after a bitter struggle against those who insisted we should all worship God the same way. All history clearly shows the folly of suppressing a single idea, and the wisdom of letting all ideas be freely agitated. The useful last, and the bad die without suppressing them.

A whole crop of "gag laws" has resulted in the last few years in an effort to suppress those new ideas. Public officials, even without law, have gotten the habit of interfering with speakers they don't like, or those opposed by local business interests.

Therefore, it is perfectly clear that orderly progress can be achieved only by unlimited free speech. No man should ever be locked up for what he says. Let him advocate overthrowing the Government by violence. Let him advise the destruction of property. Let him spout any foolishness he likes. The time to lock him up is when he actually starts to do something. If someone who hears him takes his advice and starts something, lock them both up. He who directly advises a criminal act is equally guilty with him who does it. But unless there is an act, done or attempted, the utterance should not be punished. The only way to judge the effects of words is by acts.

No man is able to exercise wisely the power of declaring what ideas are dangerous enough to be jailed, and what are not. Your opinion would differ from the next man's—and who is right? A sane public opinion can force respect for unlimited free speech, and make repressive laws a dead letter.

Are you with unlimited free speech or for violence? That is the only choice you have. You can't say you are "for free speech, but——" and be for it. "Free" means free from any "ifs," "ands," or "buts." If you think you are for a limited "free speech," where would you draw the line—and whom would you have draw it? It is the Conservatives who ought to be the warmest supporters of free speech, even for their Radical opponents. It is the one means of saving their interests from ultimate violent attack, and of bringing about changes peacefully. But the Conservatives don't want change by any method, violent or peaceful. So they oppose all Radicalism by repression. All through history they have always behaved true to that form.

—From the Manifesto of the American Civil Liberties' Union.

For the Children. By Rev. H. FISHER SHORT.

IS THE NEW YEAR REALLY NEW?

Some funny things are sometimes heard when you ride in a tram car. Here's a bit of talk picked up by a boy the other day. "Now there's all this fuss about the New Year." Tim (that was the boy's name) looked and saw a queerish, oldish sort of man with little beady eyes that looked out of a face like grubby, creased parchment. "I see nothing new about it," grumbled the man. "It is just the old year over again, with unpleasant additions. The old worries and disappointments, the old aches and pains, the old humbug, the old biliousness and the old bills return as usual, only more so. New Year, indeed! We are like old Sisyphus, condemned to a life of rolling the same old stone up the same old hill. We shove and sweat behind the stone, and, just when we get it to the top, crash it comes to the bottom again, and once more we begin the same old fool job and call it a Happy New Year."

Here Tim reached his destination and left the car with queer thoughts in his head. You may be surprised to know that he rather liked what the man had said. He happened to be a boy—an ordinary, not an exceptional one. An ordinary boy does not like much soap. What's the use of washing your face when as likely as anything it will be dirty again in about an hour? And why ever were blacking brushes invented? The roads are so dirty that it is little use having clean boots. And why will Mother make such a fuss about clean collars and brushed clothes? A jolly scuffle or an exciting rough and tumble speedily gives a boy the right kind of boy appearance. And the New Old Year notion was quite correct. The New Year was as big a bluff as soap and water, and hair brushes, and boot brushes, and tooth brushes. Life did seem like tying and untying knots, or digging holes and filling them. Old parchment face was right. We were all the sons of Sisyphus.

* * * * *

"A Happy New Year, Tim."

"Thank you, —— sir!" Tim faltered.

You see he wasn't sure whether he ought to say "Lady." The voice, which came suddenly, was so gentle and agreeable that for a moment he expected to see the Fairy Queen. The speaker wore a glowing garment, but the face revealed a man.

"I have heard that you are not quite sure that the New Year is really new," said the man.

"Well, how can it be new when it is so much like the old ones?"

"Also, I understand, you don't like doing things over and over again—washing your face, for example."

"Well, it is a waste of time, isn't it?"

"Ah!" smiled the man. "I find I have come not a moment too soon."

Tim opened his eyes widely and wondered.

"Someone has evidently been misleading you—telling you only half the story. But did you know that eating and sleeping, that cricket and receiving Christmas boxes and heaps of other nice things were a waste of time?"

"But they aren't, are they?" said Tim, suddenly finding his tongue.

"They must be if they have to be done over and over and over again."

"I hadn't thought of it in that way," said Tim, looking red and feeling a little sold.

"Of course not!" said the man, kindly. "Boys don't think, that is, until someone comes along to show them how. Well, I have come to show you how to think about the New Year."

"But is it really new," asked Tim, rather eagerly.

"Have you never heard the words, 'Behold, I make all things new'?"

"Yes, but what do they mean?"

"Exactly what they say. For example, no two days are alike, and no two years are alike. Days are days, and years are years, but they all differ in all sorts of ways from one another."

Tim was thinking so hard that he could not speak.

"Time and changes go together, as a boy and changes go together."

Thinking harder still, Tim remained silent.

"The Tim of last year, though stlil Tim, is a different Tim. He can't wear the same suit or the same boots; he is growing, that is, changing. Therefore, there is a new Tim and an old Tim."

"Oh yes!" Tim assented. "And so the man in the car was wrong about the New Year."

"Exactly! And now listen. A good deal of the newness of the New Year will depend on the Tim's and the Tom's, the Janets and the Mary's. If the girls grow sweeter and gentler, if the boys become cleaner and smarter, if ——."

The voice seemed to increase in volume. Tim started. Then he heard many voices. They were singing, "Come, let us anew our journey pursue"; 1924 had come and roused Tim from sleep, and he greeted the New Year with a smile.

"Life is not living
Just for to-day;
Life is not dreaming
All the short way.
'Tis living for others,
To brighten their load;
'Tis helping your brothers
And trusting in God."

National Unitarian Temperance Association.

Hon. Secretary: Mr. E. F. Cowlin, 53, Lewisham Park, London, S.E. 13.

THE CHURCHES AND THE DRINK TRAFFIC.

The Temperance Council of the Christian Churches agreed some time ago to the platform of Four Points as an electoral programme. They are:

(1) No sale of intoxicating liquor to young persons under 18 years of age.—(This is now made into law by the passing of Lady Astor's Bill.)

(2) Local Option for England and Wales.

(3) No sale or supply of intoxicating liquor on Sundays.

(4) The supply of intoxicating liquor in clubs to be subject to the grant of an annual license by the local justices.

Concerning (1) a memorial was signed in 1921 by no less than 115,800 teachers and presented to the Minister of Education. As to (2), intemperance inflicts great burdens on the community and imposes heavy charges upon the whole body of the people, and therefore there is a responsibility on the community to say to what extent it shall protect itself. Number (3) is desired by publicans, barmen, barmaids and others who desire a free Sunday; and it is for the sake of the whole nation to keep Sunday decent and wholesome As regards (4) it is just that clubs and public houses should be under equality of treatment, and that there should be no distinction or privilege for any clubs.

These are measures which should meet with the approval of all churches, and in the promotion of which those of our Unitarian faith can surely join most cordially.

The members of our churches would do well to consider the following statements put forward by the United Kingdom Alliance:—

WE DO NOT SAY: That Drink is the Sole Cause of Poverty.

We accept the verdict of the Royal Commission on the Poor Law (1909), which says:—

"A great weight of evidence indicates Drink as the most potent and universal factor in bringing about pauperism."

WE DO NOT SAY: That Drink is the Sole Cause of Crime.

We adopt the verdict of Lieut.-Col. A. B. M'Hardy, C.B., Chairman of the Prison Commissioners for Scotland (1909):—

"I do not know of anything that could be put in the place of strong drink which would approach it as a crime producer."

Or the ex-Lord Chancellor (when the Right Hon. F. E. Smith, K.C., M.P.), that:—

"He was satisfied of the essential truth that Drink was responsible for a large proportion of the crime statistics of this country."—("Licensed Trade News," 21st March, 1908.)

WE DO NOT SAY: That Drink is the Sole Cause of Lunacy.

We accept the statement of Sir Thomas Clouston, M.D., LL.D., one of the most distinguished authorities on Insanity, that:—

"From the medical and scientific point of view we have this physiological fact before us, that the first thing Alcohol does in ninety-nine cases out of one hundred is to affect the mental working of the brain of the man who imbibes."

WE DO NOT SAY: That Drink is the Sole Cause of Immorality.

We accept the finding of the Royal Commission on Venereal Diseases (1916), that:—

"Abundant evidence was given as to the intimate relation between alcohol and venereal disease. . . . Decrease in the use of Alcohol will be an important factor in diminishing the prevalence of venereal diease."

WE DO NOT SAY: That Drink is the Sole Cause of Domestic Unhappiness.

We accept the statement of Lord Mersey, as President of the Divorce Court, who said:—

"If we got rid of Drink the doors of the Divorce Court might almost be closed."—Royal Commission on Divorce, 1910.

WE DO NOT SAY: That Drink is the Sole Cause of Cruelty to Children.

We accept the statement of the Director of the National Society for Prevention of Cruelty to Children in England (1911), that:—

"It is not an exaggerated estimate that 90 per cent. of the cases of neglect enquired into by the Society's officers are due to the excessive drinking on the part of one or both of the parents."

"Restrictions, Prohibition, State Control, Pussyfoot—all would go by the board—if only there were no cause."—"Brewer's Gazette," 8th April, 1920.

Our National Unitarian Temperance Association is the denominational organisation which represents our own churches and people. Its power to co-operate with the organisations of other denominations for the promotion of temperance, and the strength of its influence depend upon the amount of support it receives from our own churches and our people. We ought all of us to see to it that the Association is not allowed to be a negligible quantity. A few more hundred half-crown subscriptions would give it greater power to do its work.

"The Unitarian Monthly"

First Established as "Unity," September 1903.

The "Unitarian Monthly" has now entered upon its 21st year and is COMING OF AGE, having weathered the very critical period of the war so fatal to hundreds of periodicals. The whole financial and business responsibility throughout has depended entirely upon the Editor, who founded it and has carried it on. It is the only Unitarian Parish Magazine that has lived so long. From its first issue it has paid its way, subsidised only by the labours of its Editor and contributors, whose motive is to make the Magazine an effective missionary agent for our churches. The Editor is grateful to his contributors for their generous and gratuitous assistance. He now makes APPEAL TO THE CHURCHES, and to all Unitarians who wish such a propagandist organ to become more powerful and more widely influential in spreading Unitarian ideas, to help him to DOUBLE THE CIRCULATION during this 21st year.

Double the number of copies used in your Church and Sunday School.

If your Church does not use this Magazine secure names of members and friends willing to pay One Penny for one copy per month—**less than a farthing a week**—so that a regular monthly parcel of copies may be sent you, or to a Magazine Secretary willing to act.

25 copies 1s. 9d., post free; 30 for 2s.; 50 for 3s. 7d.; 100 for 6s., and cost of carriage.

100 copies, with local Calendar cover, front page of Church matter only, 14s. 6d. and cost of carriage, for Church Calendar and Magazine combined. If by organised distribution every copy is sold for ONE PENNY the cost is thus reduced by 8s.

The Way to Help.

It is Good Missionary Work—

To ask your Unitarian friends, who do not get this Magazine, to become regular subscribers. It propagates the Faith.
They will be glad to have it regularly if you ask them.

THE TRIFLING COST of One Penny per month cannot injure the circulation of our Weeklies. This Magazine advertises them.

It is impossible for a Unitarian to know what every Unitarian ought to know, if he does not read a Unitarian paper.

ARE UNITARIANS LOYAL TO THEIR UNITARIAN PRESS?

This Magazine is published for Unitarians, and for our Unitarian Churches, and depends on their support.

LINDSEY PRESS.

DAILY MEDITATIONS

A Manual of Devotion for morning use. Compiled by W. G. Tarrant, B.A.

1/- Nett.

NIGHT UNTO NIGHT

A Manual of Devotion for evening use. Compiled by W. G. Tarrant, B.A.

1/- Nett.

Since these little manuals for quiet hours were issued many years ago there have been many testimonies to their usefulness, and in response to a continued demand it has been decided to republish them, with some revision by the Compiler.

Attractively Bound, Price 1s. nett each.

THE LINDSEY PRESS, 5, ESSEX STREET, LONDON, W.C. 2.

THE INQUIRER.

A Journal of Free Religious Fellowship and Organ of Unitarian Christianity.

It contains Notes of Current Events, Reviews of Books, Articles and Discussions of Special Interest to all adherents of the Liberal Movement in Religion and Social Ethics, Reports of Meetings Denominational and General News of Unitarian and Kindred Churches.

Every Friday, from Newsagents. **Price Twopence.**

Yearly Subscription 13s. to all parts of the world.

Editor: Rev. W. G. TARRANT, B.A.,

Publishing Office: 13, Bream's Buildings, London, E.C. 4.

The Christian Life and Unitarian Herald.

ONE PENNY WEEKLY, from all Newsagents and Chapel Keepers.

Subscription (by post), 8s. 8d. per Annum to all parts of the world **DISPLAYED ADVERTISEMENTS**—5s. per inch; Births, Marriages, &c., 2s. 6d. (minimum) three lines, 6d. each additional line; Miscellaneous (prepaid) Situations, &c., 2s. (minimum) three lines, 3d. each additional line, per insertion; Church Calendar, 10s. per annum for three lines. Special quotations on application. Published every Friday afternoon.

Cheques and P.O. Orders to be made payable to—

THE MANAGER, "CHRISTIAN LIFE."

orders for advertisments should reach the Office, 5, Fetter Lane London, E.C.4, not later than Thursday in each week.

Volume XX. "UNITARIAN MONTHLY," January to December, 1923, bound with Index, now ready, by post 1s. 3d.

Recently published.

THE STATE MURDER OF JOHN GRIFFITHS and THE ILFORD EXECUTIONS.

or CAPITAL PUNISHMENT CONDEMNED.

An Appeal to Humanity and to the Churches, by H. BODELL SMITH.

The C. W. Daniel Co., 3, Tudor St., London, E.C. 4.

One Shilling net, 1s. 1d. post free.

THE UNITARIAN MONTHLY

One penny, by post 1½d.; 12 copies 1s. post free; 25, 1s. 10d.; 50, 3s. 8d.; 100, 6s. 6d. and carriage. Local Calendar Cover at extra charge.

THIS MAGAZINE

IS PRINTED AT THE

"Herald" Office, Ashton-under-Lyne,

WHERE A SPECIALITY IS MADE OF THIS CLASS OF WORK.

Printing of all descriptions.

Neatest Work. Lowest Terms.

Rev. H. BODELL SMITH,

4, Ashton Grove, Crystal Road, Blackpool, is at liberty to take Sunday Engagements.

Channing House School

HIGHGATE, LONDON, N.6.

Boarding and Day School for Girls

(conducted on Modern Public School Lines).

On Highgate Hill, one of the healthiest spots in North London. The large grounds and playing field give ample opportunity for netball, tennis (new grassphalte hard court), hockey and cricket. Girls are prepared in the usual course for General School and London University Matriculation Examinations, and for Oxford and Cambridge Entrance Examinations.

The health of the girls receives most careful attention, and the food is of excellent quality.

THE STAFF.

Head Mistress: Miss Alice Haigh, M.A.

Assistant Mistresses:

Miss A. M. Daniel, B.A. (Lond.), Honours in History, Teacher's Diploma.

Miss H. K. FRY, B.A. (Lond.), Honours in French.

Miss G. HARKER (Girton), Natural Science Tripos.

Miss C. JEPSON, L.R.A.M., A.R.A.M., (Music).

Miss F. Jones, B.Sc.Econ. (Lond.), Honours History.

Miss C. M. LAWRENCE, B.A. (Oxon), Diploma in Geography, Teacher's Diploma.

Miss D. H. LETTS (Cantab.) M.A. (T.C.D.) [Non-resident].

Miss B. MACLAREN, B.A. (Lond.), Honours in Classics.

Miss A. SIMPSON, B.A. (Oxon.), Honours in French.

Miss A. C. STEWART, Diploma (Glasgow School of Art).

Miss H. M. TENCH, C.S.M.M.G., Bedford Physical Training College (Games Mistress).

Visiting Mistresses:

Miss BRETTALL (Elocution).

Miss W. GOODING, L.R.A.M. (Piano).

Miss M. HOPE, L.R.A.M., A.G.S.M. (Violin).

Miss I. THOMPSON, L.R.A.M., A.R.A.M. (Singing).

Matron:

Miss MAUD MORSON.

Assistant Matron:

Miss RUTH WATKINS.

Secretary:

Miss LILIAN WOODING.

Fees for Boarders 100 guineas a year. Fees for Day Girls 30 guineas a year.

The number of boarders this term is 52, and the total number of pupils is 123. Their ages range from 9 to 18 years.

The next Term begins on January 15th. The names of girls should be registered as long as possible in advance of the date when they wish to enter the school.

For prospectus apply to the Headmistress.